THE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Photo by Russ Allen, Wayne, Pennsylva

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

June, 1954 — No. 6

Our *cover* shows the Hale Memorial Education Building of the Universalist Church of the Restoration, Philadelphia, Pennsylvania. The cornerstone of this fine building was laid in place on Sunday, May 2. A complete story of this event appears on page 156 of this number.

Dana E. Klotzle, director of the Universalist Service Committee, predicts a future of growing usefulness for Universalism in Japan in **Japanese Shadan Plans Forward Movement.**

Edward A. Cahill, director of the Department of World Churches, American Unitarian Association, writes about the full-time opening of the **Albert Schweitzer College.**

Arthur Peacock, British Universalist minister and director of the Royhill Universalist Summer Educational Center, England, gives us the second of two enlightening essays on **Minds in Movement** outlining religious trends in the Orient and the relations of these trends to religions of the West. In this number, Mr. Peacock discusses **Burma and Pakistan.**

Ida M. Folsom, minister of the Tarpon Springs, Florida, Universalist Church and member of the Board, has written a summary of the **Trustees Spring Meeting.**

Frank C. Laubach, known all over the world for his great work in bringing the knowledge of reading and writing to millions of people who would otherwise have lived and died illiterate, is the author of the deeply moving piece, **The Silent Billion Write a Letter.**

Brainard F. Gibbons continues his intimate **Conversations with Universalists.**

Japanese Shadan Plans Forward Movement

Dana E. Klotzle

Yoshioka

Arai

Shidara

Kimura

THE trustees of The Shadan (Universalist Church of Japan) and the Board of Service Projects of the Universalist Church of America take pleasure in announcing the appointment of Toshio Yoshioka, son of a long-time Universalist family of Tokyo, as the executive minister of the Shadan. His appointment brings into sharp focus the desire of the Board of Service Projects to assist liberal religious groups abroad to organize effectively within the cultural context of the nations involved.

Universalists believe in the idea of "cultural pluralism," in which all groups who care to do so contribute their own unique cultural values to the common task of building The Universal Human Community. Universalists see this common task as the fulfillment of the ethics of the great religious teachers of the world. Each cultural group makes its own unique contribution, for us the ethical teachings of Jesus and the Hebrew prophets, but values equally the contributions of all groups.

Mr. Yoshioka, who completes three years of study this spring at St. Lawrence University and Tufts Theological School, will assume his new post next September. His deep sense of devotion to "universalism" in its wider sense and to Japanese Universalism in particular qualifies him for his new position. His close associate in the new work will be Satoshi Arai, minister of the Tokyo Universalist Church, who has also studied this past year at St. Lawrence. Mr. Arai, graduate of a Zen Buddhist seminary, became interested in Japanese Universalism through the efforts of the Rev. John M. Shidara of Nagano. Both of these competent and enthusiastic young leaders will be able to call upon Mr. Shidara's experience and the loyal lay support of Senichi Kimura, devoted chairman of The Shadan and now its treasurer; Aya Namba, director of the Midori Kindergarten, and Mrs. Mitso Ike, director of the Dojin Kindergarten. Mrs. Ike and Miss Namba are well-known in the Tokyo area for the effective and progressive educational programs conducted at the two Universalist centers. The Day Care Program at Nagano is held in high esteem by the County authorities, who allocate money each year for its support.

The new executive minister and his Tokyo associates (Mr. Arai and Mr. Kimura) will have their offices in the new Shadan Administration Building now under construction at the Koshikawa Center area. Money for the badly needed headquarters building is being provided from funds left by devoted American Universalists whose wills specify that these funds must be spent in Japan. Mr. Yoshioka expects to establish new Universalist Religious Fellowships in such cities as Kyoto, Hiroshima and Shizuoka and study groups in the major universities.

The Shadan (Universalist Church of Japan) is a member of the Japan Free Religious Association. This organization, born in 1948, meets the need for an inclusive national organization composed of religious liberals from the Buddhist, Shintoist and Christian faiths.

The Board of Service Projects was most happy to provide a good proportion of the money needed for the construction of the Free Christian Church and the Unity Church, both of Tokyo. These two churches were the first two members of The Japan

Free Religious Association. The Board of Service Projects contributed $12,000 toward the construction costs of the two J.F.R.A. buildings and The American Unitarian Association contributed $8,000.

The Free Christian Church is served by the Rev. Shigetaro Akashi and his son, the Rev. Michio Akashi, a member of the First Universalist Church of Chicago. The Unity Church is led by Shinichiro Imoaka, principal of Seizoku High School, Tokyo. Dr. Hideo Kishomoto, head of the department of Science and Religion at the University of Tokyo, is the chairman of the J.F.R.A., the oriental counterpart of the Council of Liberal Churches.

Long range plans being developed by the new executive minister and the director of the Board of Service Projects include the organization of a Jap nese Universalist Service Committee; the formati of a committee to develop a program for educati potential ministers, and the development of U versalism in China when this becomes possible.

A new day is ahead for Oriental Universalis made possible by the devoted loyalty of Japane and American workers of the past and the wisd of today's leaders in the two countries who see t far-reaching implications of the Universalist faith the twentieth century. Universalists of the two n tions are rapidly disproving Kipling's erroneous c servation that "East is East and West is West a never the twain shall meet," for they are meeti quite successfully as of today.

EVERY DAY IS CHILDREN'S DAY IN UNIVERSALIST CHURCHES. These junior members of the First Universalis Church School, Barre, Vermont, are growing persons and they will keep right on growing in responsible concern fo other persons because they enjoy free fellowship with each other and with grownups in a common search for usefu knowledge about each other and our world.

Albert Schweitzer College — a Reality Wrought from Dreams and Labor

Edward A. Cahill

THE Albert Schweitzer College in Churwalden, Switzerland, is now a reality. After four years of part-time summer activity, the director, Professor Hans Casparis, has announced the opening of the college on a full-course basis beginning October, 1954. Ten American students will be selected to attend this inaugural nine months' course by the Albert Schweitzer College Committee, 25 Beacon Street, Boston 8, Massachusetts.

The founding and opening of this new international experimental college is the result of five years of labor and devotion by an ever-increasing number of people. More than all others, however, the college is the result of the inspiration, the courage and dogged determination of its director, Professor Hans Casparis.

Today, with the announcement that the college is to open with a full nine-month course beginning in October, 1954, the dream of Professor Casparis, in which many of us have shared, has become a reality. Dreams do not become real, however, by just passing a miracle. It has taken courage, vision, determination, skill, and sometimes just plain stubbornness to bring this off.

Professor Casparis is the kind of man who is not afraid to look at his dreams in the cold light of day. He came to the Congress of the International Association for Religious Freedom at Amsterdam in 1949 prepared to present a plan for the founding of the college. The program was crowded and on the last day he was given a few minutes to present his project to the delegates, who were already thinking of trains and planes which would scatter them to a dozen different countries. It was inevitable — the Albert Schweitzer College Project was tabled.

Following the adult conference the International Religious Fellowship, the youth section of the I.A.R.F., held its annual meeting. *The young people enthusiastically endorsed the plan.* Professor Casparis went back to Switzerland with the support of the liberal young people and the pledged support of several liberal religious leaders from England and America. This was enough for him to make a beginning. The next winter letters went to religious liberals all over the world announcing that Professor Casparis would lead an *International Study Camp* the next summer and that this would be the beginning of the Albert Schweitzer College. For three summers the group met in a rented hotel. Last summer the College Association conducted three seminars in its own building in Churwalden.

During the four years this is what has been accomplished. The Albert Schweitzer College Association has been organized and incorporated in Switzerland. A budget for yearly operating expenses has been raised, mostly from Swiss liberals; an Endowment Fund has been started; the International Association for Religious Freedom has endorsed the project and committed itself to its support. The services of a full-time secretary, David Clark, a young graduate of Cambridge University, have been secured. An organization in America, *The Friends of Albert Schweitzer College,* has been organized for the purpose of raising funds to extend the capital equipment of the college. Another com-

mittee has been formed, *The Albert Schweitzer College Committee,* to promote the college, recruit and select students for both the summer and year-round program.

The College Association was able to purchase, a year ago, a thirty-room hotel in the little town of Churwalden. The decision has now been made to put in the heating system and the other renovations necessary for year-round occupancy. Churwalden, where the college is permanently located, is situated about six miles from the city of Chur at an altitude of four thousand feet. The climate is equal to that of the best-known of Swiss tourist resorts. Summers are cool and snow is guaranteed from December to April.

The college will be international in its emphasis and make-up. Students will be drawn from many countries, including England, Germany, Holland, America, France and Switzerland. For the first year, ten American students will be selected from those who apply. The capacity of the college is between thirty-five and forty.

The course of study proposed for the regular nine-month college year includes comparative religion, sociology, philosophy, ethics, psychology, logic and international affairs. In addition to the formal lectures, emphasis will be laid on group discussion seminars, private study and community activity. Language instruction will, of course, form a continuous and basic element of the teaching program. German, French and English will be used. The faculty has been drawn from Swiss schools and universities such as Zurich, Basel, and the Kantonsschule in Chur. In addition to the regular faculty use will be made of a wide variety of special lecturers from other countries and foreign universities including the United States.

In order to keep the cost low, the students will share the work co-operatively and the tuition, board and lodging will total one thousand dollars. It should be pointed out that transportation to and from the college is not included in this figure. The age range of students is expected to be rather wide, with the lower age limit set at eighteen years of age.

From the very beginning, Albert Schweitzer has been enthusiastic about the idea and wrote to Professor Casparis the following letter in response to a specific request that he give his name to the college:

> I find the idea of creating a college according to the principles laid down by yourself and the members of your association an excellent one, and you Swiss are just the right people to carry through a job of this sort. And today, when a dogmatism foreign to its nature has gained such ground in Protestantism that men are beginning to regard Liberalism as a thing of the past, it is particularly salutary that yours will be an institution based on the free religious ethical spirit. I have, of course, already heard of the work which you are doing and my heart is with you in it. I admire the spirit in which you are setting about it. . . . That the institute should carry my name is to me a sign of your sympathy and of the confidence you place in me. You know me well enough to know that I prefer to be in the background rather than in the foreground, but when after mature consideration you give expression to the wish that the college should carry my name, I can do nothing else but regard what you are doing as a great honor to me, and declare myself accordingly in agreement. Please accept my hearty thanks for it! It gives me great pleasure to hope to witness the fruition of the work you are beginning. . . . With the warmest thanks to you and to all those who work with you on the project.
>
> Sincerely yours,
> Albert Schweitzer

Those who would like to have a part in the building of this new institution dedicated to the principles of liberal religion are invited to send contributions, which are deductible for income tax purposes, to: The Friends of Albert Schweitzer College c/o Mr. Percival Brundage, 56 Pine Street, New York, N. Y.

Those who want more information regarding the college or who wish to make application for enrollment in either the summer or full nine-month course are asked to write to: Albert Schweitzer College Committee, 25 Beacon Street, Boston 8, Massachusetts.

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Minds in Movement

II. Burma and Pakistan

Arthur Peacock

FROM India I would like to take you to Burma and to survey the situation there.

Burma, it must be remembered, has not only won its way to political independence, it has won its way outside of the British Commonwealth also. This makes it, shall I say, even more nation-conscious than its neighbor, India.

Burmese statesmen are conscious of the Communist threat which lies at their very door, and they believe a resurgent Buddhism can keep its hold on Burma and prevent any switch to the Kremlin.

The Buddhist Government has already voted large sums for Buddhist education. In the Pali Department of Rangoon University, steps are being taken to modernize teaching methods and the gifted monk Thittila, known well to many Londoners, has returned temporarily to help in this work. The impact of our changing world with all its problems coupled with the threat everywhere of Marxism causes Buddhism to express itself in terms aimed at meeting the present situation. There is concern for social action.

Speaking for myself, I believe that in the next few years we may be compelled here to considerably revise all we have thought about Buddhism. Our knowledge has developed largely in the last century. In the beginning it was influenced by theosophical explanations and it has suffered in the process.

We have come to think, for instance, of Karma as the doctrine of cause and effect which says that a man's life is wholly determined, that he reaps according to his sowing and that he cannot escape from this Karma. It is something into which he is caught up like a spider in the web. Release comes only through a series of rebirths culminating in Nirvana. It has caused Buddhism to be thought of as pessimistic and fatalistic in its efforts. But today one observes the argument that Karma is not something which grips a man and from which there is no escape; on the contrary, it is something with which a man can take hold, can use, adapt, for it is not a final and definitive but a continuing process. There is the stress much like that of Western psychology, that we are prisoners in prison houses of our own making.

Again, there is drawn the distinction between reincarnation and rebirth. The former is Hindu; rebirth is Buddhist and here again it is seen not as one act coming at the end of life but as a continuing process. Change in each of us never stops. It is very much as St. Paul says, "I die daily." Nirvana, too, is not seen as a condition of oblivion to which all things are moving but a condition of peace and contentment that can be won in life by any man.

Burma is, at the moment, the center of considerable Buddhist activity. There is close co-operation between the Government and the Buddhist Sangha. The University of Rangoon Pali Department is making vigorous strides with modern techniques for teaching. Regional centers are being established. But the most significant happening is the large-scaled preparations for the Sixth Great Council. This will begin its sessions in May and its scholars will be at work on Pali texts for two years. Simultaneously, in May the World Fellowship of Buddhists will be having a general conference bringing representatives of all Buddhist schools together. A great building is in process of erection for this. There is a plan to build a Burmese center in London and a considerable sum of money is earmarked for this. The teachers of the country, in their public utterances, are making it very plain that they believe allegiance to the Dhamma is vital if the moral integrity of the nation is to be maintained. In Ceylon the Buddhist cause flourishes too. In Japan the Zen school grows. After two thousand five hundred years Buddhism does not lose its grip. In almost every European country now there are Buddhist organizations and Buddhist literature is eagerly read. Humphrey's *Pelican* has sold eighty-seven thousand copies.

It is obviously a situation Christians cannot ignore, but to this I will return in a moment. There is need to make a brief comment about Islam.

The birth of Pakistan and the development of its

economic life are factors stirring the Islamic world. It is argued that the fate attending the Islamic world in these times of crisis would have been avoided if there had been unity. A call goes forth for this, seeking to link closer together the Islamic brotherhoods of the different countries. The division of church and state that we know is not understood by the Muslim who finds the Koran the guide for every social, economic and political problem. A return to the teachings and traditions is sought. Islam does not believe the fate of our world depends on the outcome of the conflict between two ideologies as we see it here.

Islam is seen as a third power and it has been said that the problem of another world war could be determined not by America and the Bomb, not by Russia and its subversive activities, but by Islam, for eighty per cent of the world's oil supplies are on its territories.

The changing factors in the world scene must influence Islam no less than the other faiths but at this moment the faith speaks with an uncertain sound, its younger people are not linked up with the Mosque and it would appear to lack the virile leadership in intellectual and philosophic and religious thought that Hinduism has.

We are, I suggest, at the beginning of a period when the pattern of world religion is commencing to change. We have seen in the last century a complete modification of the attitude of Christianity to non-Christian religions. That process will inevitably continue in the coming decade. The Christian Mission will have to take on an entirely new form and may be considerably restricted in its endeavors. Again, the spread of knowledge of the Eastern faiths, the increasing visits of their scholars and religious leaders, is bound to effect further change.

All this may help us who have taken always a tolerant and sympathetic approach to other faiths while holding fast to our own tradition. But, what, I would ask especially, accounts for this world-wide resurgence in Buddhism? Is it because it is less theological in emphasis and more easily grasped than traditional Christianity?

Is it because its techniques of meditation are a real help to the individual and that they may be followed as can the five moral precepts, without involving the commitment that Christian worship involves?

Is it that the doctrine of Dhamma, as the principle behind all life, is more easy to understand because of its impersonal character, particularly those of a scientific outlook, than the Christian terpretation of the nature of God that is thought t in terms of personality?

Can it be that in our own devotional life in c churches we are missing something at this time, continuing to focus on the established forms of w ship and doing nothing by way of meditation?

Is Pakistan in the twentieth century going to able to reorient its social and economic life in a cordance with the social teachings of the Koran a Islamic traditions generally?

If it does succeed in evolving an essentially lamic State will it lead to greater unity in the Mu lim world and if so, what is its effect likely to be c the pattern of Christianity?

What will be the influence on Christian thinkin in the West if in the new situation Christian an non-Christian missionaries come here to carry c their work?

It is too early yet to assess all these stirring The traditional churches, especially the missiona groups, are alive to them.

Radhakrishnan, you may recall, has said of th church of the future " . . . the time may come soon than many of us expect when churches, temples an mosques will welcome all men of good will; who faith in God and rule of Man will be the only rec uisites for mutual fellowship and service, when th whole of humanity will be bound by one spir though not by one name."

Things seldom come the way they are envisage

Is it possible that in the next century this may b achieved, not because of the inter-faith fellowshi for which some of us have striven, but through th triumph of the movement for political indepen ence now surging through Asia?

Stranger things have happened. After all, it wa because a Governor General of India, who cam home to face a trial for impeachment, brought wit him a Sanskrit copy of the Gita, that it was firs translated by Charles Wilkins, and has gone throug so many different translations and editions that it i now among the most widely read of the religiou books of the world.

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Board of Trustees Spring Meeting

da M. Folsom

THE Board of Trustees met in Boston, April 21-24, for its semi-annual meeting. Present were: Dr. Max Kapp, Canton, N. Y.; Dr. Gustav Ulrich, Concord, N. H.; the Rev. George Lapoint, Rochester, Minn.; the Rev. Ida M. Folsom, Tarpon Springs, Florida; the Messrs. Holbrook Mulford, Oak Park, Illinois; Levon Seron, Joliet, Illinois; Wilson Piper, Wellesley, Mass.; J. Albert Robinson, Brunswick, Maine, and the president, the Hon. Alan Sawyer, Saugus, Mass. Those absent: Dr. Donald Hoyt, Rochester, N. Y., and Mrs. Mary Slaughter Scott, Waltham, Mass.

The meeting was saddened at its outset by the report that Mrs. Scott had been seriously injured in an automobile accident in Abington, Mass., on Easter Sunday, but later reports were to the effect that the injuries, while serious, were not critical.

The sessions were busy and intense. The schedule was crowded from 9:30 A. M. to 11:30 P. M., with many of the brief recess hours given over to meetings of inter-related committees. The deliberations totaled twenty-six hours, outside of committee and department board sessions.

All Department reports showed commendable activity in the regular work of the Church.

The Department of Service Projects presented a carefully planned summer program of work camps including the units in the United States, Germany and England, and a continuing yearly program including Japan, Korea and India. The work beyond our own border is largely co-operative, worked out in connection with established agencies, as is the church's general policy governing foreign service projects. The Rev. Dana Klotzle, director of Service Projects, presented the report.

The Department of Extension presented a program for the establishment of new units and a projected program for the revitalization or continuance of established policies of programs in aid to churches.

The Department of the Ministry report showed purposeful plans toward a more cohesive program in this area.

The Departments of Education, Publications and Public Relations are in a state of change, due to the establishment of these areas under the Council of Liberal Churches, in accordance with the vote of the past General Assembly. Definite advance plans will be predicated upon the actual organization and operation of these departments under a budget which has been tentatively set up, but not yet jointly adopted.

The annual budget was under discussion for nearly half of the session hours. Under a mandate of the General Assembly to create federal union in three specific areas, in addition to our own continuing program, an increased budget was imperative. The members labored faithfully to keep the figure at a minimum for any degree of efficiency for the requirements set by the Assembly, but it stands to reason that the directives could not be carried out by excessive pruning.

Following are a few specific items noted: recent bequests totaling $9,441.70, with one of the outstanding estates not yet settled; a recommendation of a loan to the First Universalist Church of Chicago for its new building project; and consent to the Universalist Church of Denver, Colorado, to place a mortgage on its property for building and expansion; a resolution in appreciation of the work of The Association of Universalist Women in support of the total church program, and the following resolution in appreciation of the life and service of the late Dr. John Smith Lowe of Rockland, Maine, a past General Superintendent of The Universalist Church of America.

"Inasmuch as the Universalist Church of America has lost, in the death of John Smith Lowe, a loyal and faithful servant whose ministry of more than half a century enriched and blessed the life of the church he loved;

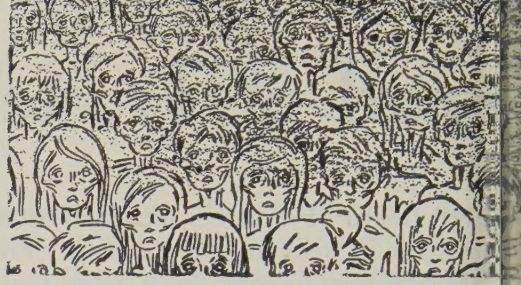
"Be it hereby resolved that the Universalist Church of America gratefully inscribe his name upon the Scroll of Enduring Memory, recalling with pride and affection his outstanding service as General Superintendent from 1919 to 1928, as well as his kindly and faithful labors as pastor, preacher, counselor and friend, in the parish ministry;

"And be it further resolved that the sympathy of the Board of Trustees of the Universalist Church of America be expressed to Mrs. John Smith Lowe and her son;

"And further that a copy of this resolution be conveyed to her and that it be spread upon the records of this meeting."

The Board adjourned at four o'clock on Friday afternoon.

The Silent Billion Write a Letter



"I know the illiterate masses of Asia probably better than any other American, for among them I have done my life work. They would like to talk to you. I feel sure that this is what they would say."

—Frank C. Laubach

Dear American Friends:

We who belong to the hungry three-fourths of the world are having a great awakening. We are hungry, but we are determined that our children shall not be hungry. We are sick, but we are determined that our children shall not be sick. We are ignorant, but we are determined that our children shall not be ignorant.

A great many millions of us illiterates are hearing the promises of the Communists. We want what they promise to give us more than anything in the world — food, education, health. But we don't like to kill people to get what we want. We hate violence. We hate hate. We want what they offer, but we don't like their method. And yet it is not difficult to stir up hate within us.

When wealthy people whiz by us in automobiles while we stand on the roadside hungry, it is hard not to hate. But if the automobile stops and the people help us and smile at us, then our hate turns suddenly to love. People tell you sometimes that we are not grateful. Don't believe them. We would die for you, if we knew you were sincere.

Now, to our amazement, you privileged people are reaching your hands down to help us magnificently. You are doing what the Communists promise they will do if we kill you. You are sending food and clothing and medicine. You are helping us help ourselves out of our poverty and disease.

But the Communists say this is being done only because you fear them. They say you will stop helping us when you are no longer afraid.

Prove that the Communists are lying. Prove now that you really are our friends. We want to believe it. Our very life depends upon your being sincere, upon your not trying to fool us. You don't need to worry about us. We will be your friends. We will stand by you.

But you don't realize how often we have been fooled by educated people; how often a money lender has loaned us fifty rupees and got our ignorant fingerprint for five hundred, how many millions and millions of times we have been forced to give up all of our land and all we had, because we were not smart enough to know what was ours legally.

When you people far away began to send us shiploads of food, clothing, and implements and skilled friends to show us how to make better use of our land and how to get well, it was too good to be true. There must be a joker in it. The missionaries say that you learned it from Jesus. They say that He loved people for their own sakes, that he even died defending the poor. Prove to us that you are what you seem to be.

Excuse us if we sound a little hysterical. We are hysterical. We are torn between a great ecstasy and a great fear. We are filled with unutterable hope, but we also fear that we will still hear the voice of the Communists saying, "We told you they were frauds; we are your only hope."

We love our children, just like you love your. We want our children to be happy like your children and healthy like yours.

In the past our religion told us that we were put here by fate, that fate had meant us to be in poverty, that we were in a wheel of destiny and must be submissive, that if we endured it patiently we might have a better incarnation the next time.

We have heard your voices from the West, giving us hope. Your missionaries say that Jesus came to set at liberty them that are bruised. We have heard of your Declaration of Independence, saying that all men have a right to life, liberty, happiness. So we have started on a new road, and we will never go back. You have taught us better. We are coming up, and we are going to accept the hand of any friend who offers to bring us up."

Yours from the depths to the heights,

— THE SILENT BILLION

Man in the Land*

A FEW weeks after the shooting had stopped in Europe, nearly nine years ago, the editor of this ournal received a packet of verses from an American soldier of General Patton's Third Army. Sergeant Daniel Smythe had written his poems on scraps of paper in moments of terror and awe and longing. When I read them the earth shook and the kindly darkness of night was ripped to shreds by the glare of star shells while men of flesh and blood crouched rigid in the seared earth below. Those poems gave authentic testimony to the strength of the human spirit and the incredible bravery of common men who, though knowing stark fear, did their duty in the face of death.

Our friend and neighbor, William Rose Benét, said of the war poems in *Only More Sure,* "That is the real poetry, and it does not come that way by taking too much thought for the latest stylistic sensation; it wells out of experience."

Since his return from war, Daniel Smythe has lived in villages and forests. He has journeyed and studied in cities and in academic groves. Best of all he has lived with quiet people. He has fellowshiped with children and with the aged. He has come to know the weakness of the sophisticate and the strength of the simply wise.

The results of these years are partly to be found in this promising poet's latest book, *Man in the Land.* The singer has grown steadily taller; the song grown firmer and stronger.

Here is the very flavor of the earth mother. Here the poet's disciplined vision lights the mists on the meadows, records the sound of the surf, the feel of the blizzard, and the healing warmth of the spring sunshine. These are not "escapist" nature poems. It is truly *man* in the land that holds the center of Daniel Smythe's attention. He makes articulate for the rest of us a child's unselfconscious grace and the immemorial patience of the aged. From night walks as well as library meditations comes a prayer *For a Future Generation* that carries the indomitable hope of the poet's wholesome Universalist background.

In form and variety as well as range of content *Man in the Land* surpasses Daniel Smythe's earlier work. In form literally as old as Shakespeare, the poet speaks of the new dangers of our time and his hope for better times to be.

> "When it is over and the cities lie
> With shattered beams across the deadly grooves,
> When the last bombs have fallen from the sky,
> And nothing lives below since nothing moves,
> Surely some scheme of life must rise somewhere
> To gauge the elements and lift a crust
> That may build up a dream of touch and air—
> Love quickening in the straight and crumpled dust.

> "For I cannot believe that love will fade—
> Give up the fight as old as rain.
> Beyond the Geiger counters we have made,
> Something will struggle and be born again.
> And there will be a peace beyond all wars
> Under the curious language of new stars."

And where and what is the source of this hope? It is found in the last lines of the title poem, *Man in the Land.*

> "Man in the field: all eventful seasons belong
> To him: he puts his hands and heart into the soil,
> And makes of growth a song."

**Man in the Land* by Daniel Smythe, Machigonne Press, 1953. Price $2.

CRITERIUS SAYS, "WHY NOT EARLY TO CHURCH?"

THE other day this editor had a visit with his old friend Criterius, who several years back used to write the Plumb Line column for us. He stopped that abruptly to our regret. Said his fingers were stiffening up with "rheumatiz" and all he could do was talk now.

Our recent conversation was well worth recording. Indeed, he wanted us to pass it along. So here it is.

Said Criterius, "Last Sunday I had occasion to travel on the business of religion. My journey took me through several towns and cities and I was on the road most of the time I ordinarily would have been at a meeting.

"Passing through one town, I drove slowly by a liberal church where services were in progress. What do you suppose the saints were singing? Through the open windows of that liberal church came the strains

of a grand old hymn badly misplaced. Few lesser things irritate me more than a misplaced hymn. Well, those good folk were singing 'Holy, Holy, Holy, Lord God Almighty, Early in the morning our song shall rise to Thee.'

"'*Early* in the morning'! Man alive, it was well past mid-morning and nigh unto high noon.

"As I drove on musing on the unimaginative conventionalities of good church folk, I passed another church. This one was Roman Catholic and on the neatly-lettered sign out front services were listed for seven, eight, and nine o'clock as well as high noon. That scheme is certainly good sound sense as well as good religious practice.

"I made up my mind right then," said Criterius, "to memorialize all our state conventions and our national church organization to ask why liberal churchmen cannot wake up to the fact that it would be equally pleasing to God and man to have our Sunday worship services early in the morning on these bright spring and summer Sabbaths?

"A really early morning church service during spring and summer months would allow the whole family to worship together *and* to enjoy a full day of wholesome fellowship in God's out-of-doors. So why not early to church, fellow liberals?"

Then our venerable friend added, "Say, young man, you might put a paragraph about this matter in the *Leader*."

Well here it is. State papers please reprint. Universalist churchmen, please think it over. Why not early to church these spring and summer Sundays?

DR. SCOTT ON OUR NEEDS AND OPPORTUNITIES

MASSACHUSETTS Universalists at their annual convention, held in Swampscott last month, heard their superintendent, Dr. Clinton Lee Scott, issue a clear call for devoted individual and parish commitment to the duties and opportunities facing liberal churches in general and Universalist churches in particular. Dr. Scott said in part:

"We must arrest the decline of the churches we already have in order to survive. We shall have to build new congregations in order to grow. And new churches will not be replicas of the old. They will be built out of the substance, not of the eighteenth century, but out of the substance of contemporary life, its needs and understandings, its cultural values and hopes. Universalism, like the other interpretations of religion, is not and will not be static. It changes with the changing conditions in which it functions. Vari tion is as much a principle of survival as conformit To know this is to be unafraid when we encount the unfamiliar patterns in congregations as well as persons. . . ."

"If I may be permitted to express a personal co viction, it is this, gleaned not only from the experienc as superintendent, but from more than thirty-fiv years in the liberal ministry. Our greatest need withi this Convention and throughout our denomination is not more endowments, or more administration, c more organization, or more federation, but a deeper ing awareness that we belong together in a caus larger in importance than the differences, theologica or any other, that separate us. . . ."

"The Universalist Church has not lived in a tim more favorable for planting its churches or for teach ing its gospel. But we shall meet this opportunity, i we meet it at all, only by beginning with ourselve with the people we have, with the churches we possess and in the homes where we live. Universalism is th answer to the agonies of our age, the only hope o man's survival and continuing maturity. I covet fo the church which bears this brave and promising wor a share in its realization, but this cannot be unless w make ourselves worthy of such a role. There is n better way, there is no *other* way, to magnify the faith of Universalism than that of practicing it. Within th fellowship of churches, of ministers, and of church members is a good place to begin."

SEND YOUR FAIR SHARE NOW

WHEN you read this there will be less than thirt days remaining of the current Universalis Church fiscal year. All money to be credited to th Unified Appeal for this year must be in before the books close. Looking over recent report figures, we note that several churches and state conventions are behind in contributions compared to this date one year ago. We believe that this is a matter of delay rather than a slump in support for the program fo which *all* Universalist churches voted through thei legal representatives. Therefore, we are most hopeful that the final figures will show, not a letdown, but an increase over last year's giving.

If you have your Unified Appeal contribution raised, please be sure to get it to Headquarters before June 30. If you have not yet raised the money, please do so NOW and send it in to 16 Beacon St., Boston, before your church closes its books for the year.

Conversations With Universalists

HEARTY greetings, Universalists everywhere! Last month I started sharing some intimate eactions to my father's death. Let's carry on from vhere we were interrupted. No offense is intended n what I may say. Nor is there implied criticism of nose whose beliefs and practices may differ comletely from mine. People vary greatly, mentally nd emotionally. Death is mighty personal, and ach individual has a right to such philosophy about eath that satisfies him. These are just my private iews at which I'm giving you a little peek.

As was stated, after my mental survey of father's fe while driving to New York and vivid sense of is presence when outside alone that night, to me nere was nothing more needed but the most expeitious disposal of a dead body. I had always felt nat the prevailing funeral and burial customs were olish and useless, even vulgar and barbaric. Many mes I've told my family that there are to be no ervices whatsoever after my death, but prompt remation of my remains and let the crematorium et rid of the ashes. Such feelings were fortified by ny father's death.

How silly to dress a carcass in fine clothes, to tint nd powder the face! How obnoxious to put such emains on display for several days! How repulsive or people to gape at them! How cruel an ordeal re public funeral services, rubbing salt into the ereaved's wounds! How futile all the pious prayers or the deceased—or for the survivors! How wasteul to put a dead body into such a costly casket that nds up rotting in the ground! How stupid to postone inevitable disintegration and decay with expenve protective devices! What vain ostentation are nose imposing mausoleums and elaborate stone nonuments!

Yes, I have long rebelled against all the folderol nd unnecessary high costs with which society has urrounded the simple disposal of a dead body. But ve had to make compromises, even though father ad requested cremation and the rest of us found it nost sensible and sanitary. Oh, we could have the ead body cremated all right, but not in the simple, ane manner desired. There were the subtle presures of the undertaker—"Why, any casket cheaper nan that is used only for paupers!"—plus the feelings of others to consider. "After all, people expect some sort of service," somebody said.

So, twenty-three — immediate family and close business associates—gathered for private services in the little chapel of our Universalist Church in New York City. The minister, Dr. Benjamin Hersey, deserves commendation. Father had been a nominal Methodist, mother was a casual Episcopalian, Dr. Hersey had met neither of them before this emergency and we had advised him of the family's feelings about funeral services generally. Despite such handicaps, Dr. Hersey did very well, and several present of other denominational affiliations spoke most highly of the service.

And we compromised on the ashes, too. Since eighteen seventy we have had a forty-grave plot in a rural church cemetery, and it is slowly filling up with deceased members of the family. It seemed to mother that father's ashes ought to be buried there to merge with the rest and to fill out the family roster. So it was done, and a simple chunk of granite will mark the spot.

Now, what about immortality? Has this closer brush with death made any marked change in my opinions about eternal life? Absolutely not! I have pondered and studied about the mystery of man's survival after death, and it remains just that—a mystery. To me there is insufficient evidence to reach any definite conclusion for or against immortality. Thus, I live quite contentedly in a state of suspended judgment as regards eternal life, patiently awaiting the only available proof, one way or the other — death. Frankly, I'm rather curious about death and the answers it may uncover. So far as I can tell, I have no fear of death and will welcome its knock upon my door in due time. Meanwhile, I need no firm conviction of immortality to give life rich meaning and purpose. For those who need such

incentive it seems there is basis for a logical faith in survival. But for me, this life is wonderful enough without anything more and is ample inspiration for me to live as nobly as lies within me to do. Anything more would be an extra, unearned dividend—provided it isn't eternal bliss and perfection. What boring stagnation that would be!

No, my father's death hasn't changed my ideas about death one iota. But it did drive vividly back to mind some thoughts I had on my forty-second birthday. Then for some reason I started thinking about the passing years, noting that nearly two-thirds or so of my life expectancy was almost gone. I mused over the situation and jotted down an outline of my thoughts. Here they are in substance! When I was young, I thought I would never die. Opportunities and life seemed endless. There was plenty of time to do many things that deep down I knew I should. Meanwhile, I could try this, look at that—flit about as gaily and aimlessly as a butterfly. Then, I realized on my forty-second birthday that life is much like cutting a lawn, as I remembered doing it in my teens. You push the mower around the long, long sides, taking interminable time to complete the circuit, and the uncut cent seems to get no smaller. Suddenly, the sides a shorter, you go around faster, and the center disa pears at an alarming rate; and finally with one sho of the mower you clip off all that remains. Ye that's the way death sneaks up on us. My fathe death drove home to me how little time there is le in which to do so much, and how much I must i crease my efforts if death is not to catch me wi little done.

Now, a further note on responses received to the conversations, for those interested. During Ap there were twenty replies, one verbal and ninetee letters. These, added to the prior figures, make grand total for responses of seventy-four. When on thinks of thousands of Universalists in the mass, th response seems pitifully meager. But, when you co template seventy-four individual Universalists ta ing time to write or speak, you get another outloo Anyway, I'm always glad to hear from my fello Universalists and appreciate it deeply when they c take the trouble to communicate with me, regardle of the numbers involved.

—Brainard F. Gibbon

? PROGRESS ?

The progress of Universalism is important to all of us. It's what we all want. Responsibility for it rests upon every Universalist.

B U T — It costs money. We can't go forward without financial support! The Unified Appeal is what makes advance possible.

At this writing Unified Appeal receipts are behind last year's.

Y O U can remedy this by sending your own generous contribution at once — before June 30th — and securing the financial co-operation of others.

Y O U can make progress possible.

Here's my check to ADVANCE UNIVERSALISM — $.....

Please credit to ..... Church.

(name) .....

(address) .....

.....

Reactions Of Our Readers

WE NEED NOT BE OVERWHELMED BY MR. PATTON

'o the Editor:

Turning to the article by Kenneth 'atton in the April *Leader,* we find ome caustic criticisms and some care-ul diagnoses. We may be delighted hat, at last, we see them in print. Most of us have seen the faults and epressed the desire to launch into a rade against them. Mr. Patton's ar-icle is full of half-truths, however, nd it is the fact that these criticisms *re,* at best, half-truths that has made nany of us hesitate to strike out.

Mr. Patton speaks critically of a code f ethics for ministers. It goes with-ut saying that we must, of course, ave rules, so that we will bar no one *ecause* he is what the critic refers to s a "character." There are other rules vhich the free soul wishes to enunciate. ıctually there need be no fault found vith rules but only with rulers and ne ruled, if rulers be tyrannical or the o-called "ruled" let themselves be vrannized. What we definitely *do* eed are definitions *of* "character(s)" ecause some of them are wholly de-irable in a church and yet not present. ınd surely there is no disagreement vith the proposition that some "char-cters" *are* undesirable. What we need, nerefore, are more codes and rules, vith one rule governing all rules, amely, that a code should be subject o change and modification.

It is easy to make the complaint that nere should be less "help" doled out f the "top drawer" where the money nd power seem to have risen to the ırface like cream. But the answer is ot as has been suggested, with less ıbsidy and less help. Shutting off id also serves to bring harsh judg-nent to bear on a church. A church nay well deserve the subsidy of a con-ention or of a denomination. To de-ide suddenly to withdraw help be-ıuse of the principle suggested by Mr. Patton might mean that a minister f promise would be turned from a nurch, or that a small church whose ew people really need and appreciate uidance and fellowship must close its oors. To follow the critic's advice vould also place a premium on num-ers and on financially substantial nurches, and would serve to pull our ministry out of the small towns across America.

When it comes to the question of setting up screening devices, the half-truth shows the mermaid's head but not the dragon's tail. No one can be against screening *per se,* for each one of us picks and chooses, that is "screens." When everyone's judg-ments are put together, we find there are some common criteria which need to be codified. A student-of-the-last-resort, for example, who has no real interest in religion, liberalism or Uni-versalism, or indeed in much of any-thing, should not be admitted into the theological school or the ministry. What we need from our critic are his specific judgments regarding the code, telling us what the screening is doing to particular kinds of individuals who he feels should be, but are not, in-cluded in our church. Here we will wish to stand beside him, perhaps, and cry as loudly as he.

There is a wish expressed that we might make use of the arts more liber-ally than we do. To be sure. Again, here is the half-truth. It is important for one to note that the arts cannot and should not be used as ends in themselves. An art form grows out of a profound experience or insight or dedication. We cannot simply decide to have paintings, dancing or sym-phonic selections played, shown or per-formed in a church. This way we prostitute art, for it then becomes mere entertainment. If the art grows out of and expresses something pro-found which we call Universalism, then more power to those who use these avenues of expression.

The critic who longs nostalgically for the congregational form of ordina-tion touches our native liberal soul and many of us vote "yea" on his motion. But what are the liabilities? The critic himself needs to reflect more carefully on some apparent contradic-tions. In the light of what he writes concerning the middle class, bourgeois characteristics of the people in our communion, it is certain that a far greater number of what he would call effective ministries would be quickly terminated. Many men would have to turn to another denomination to serve as ministers, or would have to go into another profession if Mr. Patton's rule were accepted for use tomorrow. There is an enlightened view shared by many of our leaders. There is a leadership which sees and is guided by the "ought" rather than by the "is." Let us not undermine this enlightened leadership and blast our hopes by let-ting small town church politics, con-ducted too often by unenlightened, un-reconstructed, reactionary churchmen, far less liberal than the minister, de-termine whether or not a man shall be ordained.

Finally, one does not "return" to the prophetic tradition. It is not fair, either, to assume or assert that every church or ministry should be "pro-phetic." There are different emphases in the church and the ministry. If a man is prophetic, then he is. That's it. Neither he nor his church has "re-turned" to a tradition. They are what they are. But some men have another purpose, namely, to minister to the in-dividual. The prophetic type by his very nature and message cannot easily do this, for it is in the nature of his task to bring a judgment to bear. In-dividuals in a congregation feel their part in the failure. And the way per-sonal problems are treated today, judg-ment — certainly harsh and threaten-ing judgment—does not have a place in the relationship of a counseling minister to a distraught parishioner.

I am suggesting in all of this that we be not overwhelmed by the sweeping denunciation and think that, because we are as we are, have what we have, that we are therefore wrong. What the critic suggests is also some-what wrong as would most assuredly be proven were it suddenly to become the *status quo.*

The most fruitful observation in the article by Mr. Patton is made as he closes his paper. I believe he is pro-foundly right when he says, "We must discover the valid visions emerging in our own time . . . and moving into those visions we may find a new vigor and youthfulness that will save us and use us." Let us have more discussion of those "visions," for they *are* among us. —THEODORE A. WEBB

Canton, N. Y.

Our Library Desk

NEW HEARTS — NEW FACES
By Emory Ross in collaboration with Gene Phillips
Published for American Leprosy Missions, Inc.
By Friendship Press, New York
Price $2.00

New Hearts — New Faces tells the long story of the long fight against one of man's oldest and most dreaded enemies — Hansen's disease, more commonly called leprosy. This story includes the history of one of the most praiseworthy efforts of Christian missionaries who were the first to establish colonies where the homeless and crippled victims of leprosy might find asylum and where they might be helped to lead useful and productive lives. The many incidents and personal stories related by the authors reveal what these leprosy mission colonies have meant to countless thousands whose affliction brought them banishment from society as well as physical suffering.

The book also shows the changes in emphasis that programs for leprosy patients have undergone. From the desire simply to make the patients' lives bearable, there followed the persistent and often discouraging search for a cure; when this was found, there came a still further goal — prevention, which is the emphasis we find today. Readers even though they are familiar with the modern "miracle drugs," will be amazed at what medical science has done for leprosy victims, not only arresting their disease but healing lesions and restoring their scarred tissue; surgery which restores the use of paralyzed hands; and finally, the preventive measures that have been made possible through the discovery that leprosy is contracted in childhood.

Both of the authors are closely associated with the American Leprosy Missions, Inc., Dr. Ross as President and Gene Phillips as publicity director. They speak with authority about the program of this fine organization but they also speak out of a real concern for leprosy victims.

Although the authors are justly proud of the work of the American Leprosy Missions, Inc. during the forty-seven years of its history, they recognize that the time has come when "the care of leprosy victims so long undertaken only by Christian missions, is a public responsibility. Though Christian missions have led the way in almost every new phase of leprosy therapy, it is obviously impossible for missions to reach and treat all cases of leprosy. Only national governments can do that job, and the major burden must be theirs." The story of *Carville,* the United States Government colony, is an example of what such programs can be where the missions and the government officials cooperate.

New Hearts — New Faces will interest those persons who have contributed to the work of the American Leprosy Missions. It should also enlist the support of others who will learn of its work for the first time. There is still much to be done, not only in the medical field but in society, where the leprosy stigma still persists in the face of modern scientific evidence.

—A. S. B.

SOCRATES: THE MAN WHO DARED TO ASK
By Cora Mason
Beacon Press
Price $2.75

This book is one with a recent spate of books that fictionalize the lives of famous men for the consumption of a juvenile audience. They can be compared in method and intent with strained baby foods.

The author proceeds by imagining how Socrates must have lived from day to day in order to become the kind of man that history shows him to have been. Since little is known of his early life, this method means she has to limp along on such crutch phrases as "if the doubtful old story is true," "we may imagine," "probably," and good old reliable "perhaps." On the way the author picks up some dubious traditions and builds her story on them, such as the doubtful one that Socrates worked on a group of Graces for the Acropolis. A. E. Taylor, in the book, *Socrates,* also published by Beacon Press (Which Beacon Press author do you read?), comments: "it seems plain that if Plato is to be trusted, Socrates himself had never followed any craft." Well, that doesn't make for good story-telling. When the writer gets on solid, factual ground — such as the trial scene — she does a workmanlike j of recreating for her audience emotions and impact of the event.

The publisher's blurb says this b is aimed at young people of h school or early college years. Edu tion surely must be in a bad state minds of that age need to be spoon this pablum about Socrates. Th should be reading the "Dialogues." far better audience for this book wo be the Junior High age group. It too bad it is priced so high. This ge eral type of book usually sells for ab $1.50. Dropping the extraneous p tures in the front of the book (whi add nothing) could have reduced cost somewhat.

—Carl Seaburg

BE STILL AND KNOW
By Georgia Harkness
Abingdon-Cokesbury
Price $1.25

This quiet little book of eighty- devotional readings represents the ward listening and response of a sear ing and sensitive spirit. In these pag religious aspiration and poetic expr sion are beautifully interwoven. Harkness is professor of applied th ology at Pacific School of Religio she is aware of the theological a practical problems of modern religio She manifests once again in this boo her own awareness of the importan of the inwardness of religion and h desire to help others by sharing t fruits of her insight.

Each page consists of a scripture pa sage, an original poem and a bri prayer, all integrated with a centr theme. There are eight sequences, su as "Sequence on the Beatitudes," "So nets on the Life of Jesus," "Natu Poems," "Poems of Social Concern and "Prayer Poems and Hymns."

Most of us must confess to perio of spiritual dryness or weariness whe we need to be re-kindled from th flame cherished in the spirit of other Some pages and some poems in a boo like this, we shall pass over quickl and not return to them. Others vibra with meaning, and intensify fai echoes of our own hearts into con fident songs once more.

—Max A. Kap

'HE JOURNAL OF JOHN WOOL-MAN

Edited by Thomas S. Kepler
The World Publishing Company,
New York, 1954
Price $1.50

I have just reread *The Journal of ohn Woolman.* It was a rewarding xperience.

This colonial American Quaker, ho did so much to stir the consciences f his fellow religionists in the mat-r of chattel slavery, was a rare spirit ideed. The thoughtful reader, who n penetrate the now somewhat quaint ighteenth century idiom of the writer, enses in John Woolman a universal eligious seer who belongs to all gen-rations.

John Woolman never heard the rm *group dynamics,* but he prac-ced all the therapeutic art of that so seful device used in liberal churches nd personal adjustment clinics. Mr. Voolman's ministry was constantly urified and recreated by his humility efore God and his constant love for is "fellow creatures."

In John Woolman patience, love nd joy lived in combination with holesome humility and self-respect.

We are all indebted to Thomas S. epler for his editing and to the Vorld Publishing Company for this xcellent little edition of an undying eligious classic. —E. H. L.

BERHARDT'S BIBLE HESAURUS

Compiled by
Ernest Godlove Eberhardt
The Exposition Press
New York, 1953
Price $5.00

The subtitle of this work reads, Choice scriptural texts alphabetically ranged under more than one hundred sential topics to show what the Bible aches, as an aid for study and devo-onal reading." The work is substan-ally a topical anthology of Biblical adings, King James text, arranged nder a total of one hundred sixteen ajor topics from "Abstinence, see emperance" and "Adoption" to Wrath of God" and "Zion, see Jeru-lem." There is also a wealth of oss-references, so if one does not find desired topic at once, it may usually found by consulting the special ferences.

In general, there is no attempt at interpretation — which perhaps is just as well. Occasionally, however, a major section may be concluded with a brief paragraph such as that which terminates the section on "Prophecy."

> The word "prophecy" is usually taken to mean the foretelling of future events, and in that sense it is used here. However, in the Bible the act of prophesying includes the proclamation of any truth of God, and in many instances really means what is now called preaching. (p. 525)

The purpose of the work is succinctly stated by the publishers on the dust jacket:

> From the solving of a crossword puzzle to the selection of a biblical reference for use in a thesis or novel, *Eberhardt's Bible Thesaurus* will give you the exact information, quickly and easily.

It is also probable that clergymen will find it an aid in the selection of suitable Scripture readings to accompany the Sunday sermon. The author, by the way, was, up to the time of his death in 1953, a pharmaceutical chemist.

—Ellis E. Pierce

THE URGE TO PERSECUTE

By A. Powell Davies
Beacon Press, Boston, Mass.
209 pages
Price $2.75

In forceful, fearless language, the minister of All Souls Unitarian Church in Washington, D.C., has faced up with the fact that "the condition of the modern world requires that preachers deal with public questions." He says, "We live at a time of indescribable peril and with almost no margin for error." Driven by this sense of urgency, he seeks to understand and combat the urge to persecute which has manifested itself as part of the crisis of our age. Firmly convinced that "no good would come of communism," Dr. Davies writes as one who regards the American Revolution as the one true revolution, because it founded a society upon the rights and liberties of individual men.

He analyzes the climate of fear, pointing out the distortions that can twist the moral and spiritual meanings of democracy, until fright, conformity and irrational bullyism destroy the inward fabric of freedom. Because Dr. Davies has seen the disastrous power of demagogic patriotism at first hand in the lives of people in Washington, he writes with enlightened passion about the desperate plight of those who have been seared by the flames of McCarthyism. "You lose some of your humanity" when you are compelled to witness the unjust persecution of people irresponsibly accused. The prophetic liberal rises here to voice the claims of righteousness and justice.

The communist conspiracy is real, says Dr. Davies, and it demands realistic confrontation, but it is not necessary to sacrifice the basic American principles to defeat the communist threat. Calling for a new kind of realism in American thinking, he seeks to dispel the illusion of *American omnipotence,* and win his readers to accept the need for responsible and competent leadership in world affairs.

Written as a tract for the times, this book is sane, provocative and vital. It is a challenge which says, "Why don't *you* raise your voice in behalf of the freedom and dignity of man at this crucial time when it is safer to remain silent?"

—Max A. Kapp

YOUR OTHER VOCATION

By Elton Trueblood
Harper: Price $1.50

A brief book at a welcome brief price that beneath its spread of theological oleo has some nourishing bread for the thoughtful laymen to cud. Trueblood's idea is that there is a ministry for the laymen as well as for the pastor. This ministry is "your other vocation" if you intend to take your religion seriously. He applies this idea specifically to work and to family life. A little dull chewing in places, but worth while.

—Carl Seaburg

Three State A.U.W.s now have their own news sheets: *Massachusetts A.U.W. News Letter, Maine A.U.W. Gleanings, Connecticut A.U.W. News Letter.*

Cues, a new information sheet of the A.U.W., has provided the means of sending pertinent information to local groups at a minimum cost.

Many local A.U.W.s made it possible for the youth of their churches to attend summer institutes or conferences.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

JUNE TWELVE AT THE CLARA BARTON BIRTHPLACE AND CAMPS

CLARA BARTON BIRTHPLACE COMMITTEE: Standing—left to right—Mrs. Harris Rice, Mrs. William Arter, Miss Clara Adams, Mrs. Lester Nerney, Mrs. Dana Klotzle, Mrs. Francis Anderson.
Sitting—left to right—Mrs. Philip Giles, Mrs. Dana Goodwin, Mrs. John Deal, Mrs. Daniel Taylor.

This is a very cordial invitation to you to come to North Oxford and Charlton on Saturday, June 12, for the annual Flag Day Observance which will take place at both camps, starting promptly at 10:30 o'clock at the Elliott P. Joslin Camp and continuing at the Birthplace of Clara Barton, concluding with the ever-enjoyable picnic luncheon and inspection of the charming and historic house and camp buildings.

Among our guests and speakers are Dr. Elliott P. Joslin, patron of our camps; Dr. Robert Slayton, who will be resident physician at the Joslin Camp this summer; Mrs. Benjamin B. Hersey, president of the A.U.W.; Dr. Brainard F. Gibbons, General Superintendent of the U.C.A.; and Mrs. J. Russell Bowman, executive director of the A.U.W. Mrs. Dana D. Goodwin, chairman of the Clara Barton Birthplace Committee, will preside during the program of the day. We hope that Mrs. Arthur Smadbeck, president of The Heckscher Foundation for Children, will be present. This is the Foundation which made it possible for us to erect the Recreation Building at the Joslin Camp. Now, again this summer, they are to give us three thousand dollars with which to build tennis courts at the same camp. Arrangements will be made for the staff and campers of the Clara Barton Birthplace Camp to use the courts also.

You will enjoy the speakers, every one of them, for they have something important to tell you. You will be impressed with the "Service of Flags" which we plan to have on the lawn in front of the little house in North Oxford, weather permitting.

From beginning to end there will be the joy of the good fellowship among friends from far and near. We shall look forward to greeting you on this important date, June 12.

—The Clara Barton Birthplace Committee

NEWS FROM THE FIELD

Connecticut — The local A.U.W.'s supported the U.C.A. Department of Service Projects in its UNESCO Gift Coupon Program almost one hundred per cent, some of the groups purchasing several ten-dollar Gift Coupons.

The four women's groups of the West Hartford Church voted to merge into a singe organization which will in turn be affiliated with the State A.U.W.

The women's groups of the Meriden Church have also organized an A.U.W., with an afternoon and an evening group carrying on for program purposes.

Maine — Mrs. Hersey, the A.U.W. president, who was accompanied by Mrs. Pomeroy, state president, on her recent field trip through Maine, reports that she was quite pleased with both the numbers who attended the area meetings at which she spoke and the forward-looking programs they are developing.

Massachusetts — The workshops which have been sponsored by the state organization this past year have proved interesting and stimulating for those who have been present. These have been a departure from the public meeting programs of previous years.

The state board voted to contribute a portion of the money received at its convention pledging service for the program expense of the A.U.W. Ferry Beach Institute. They will also co tinue to give the scholarship of fifte dollars to one delegate from each lo group, with the hope that attendan will be especially good this season, t first time for several years we ha had an A.U.W.-sponsored week.

Ohio — Mrs. Dick, the state pre dent, reported a fine spring a meeting at Eldorado. Over forty U versalist women from six churches pl seven board members were prese Twenty-four Unitarian women fro four churches attended the meeting guests of the Ohio A.U.W. Plans a being made for further joint meetin of the Universalist and Unitari women.

New Hampshire — Women fro six local A.U.W.'s attended the spri area meeting at Claremont, the d being devoted largely to workshop Plans have also been made for t annual May meeting to be held Concord this year.

Pennsylvania — Mrs. Gore, t president, writes that they are to ha a series of area meetings this comi year rather than attempt any stat wide ones, since the churches are sca tered across such a large area.

Plans are progressing for the su mer Youth Camp which the A.U. is helping and there is every indic tion that this new venture will pro worth-while.

New York — The State A.U.W., which Mrs. Hamlin is president, w again sponsor its own institute, t only state which does so. Mrs. Sleg of Syracuse is the chairman and h planned a busy but interesting wee

SUMMER INSTITUTES

Each A.U.W. president will receiv a complete program for the summe institute which will be held in he geographical area. We are making special effort to have fine program this season and we hope that ever group will send *at least* one delegat to an institute. Will those who re ceive the institute folders please te others about the programs and, if th president herself cannot go, will th groups please make it possible fo another member of the group t attend.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

CONCERNING UNDERSTANDING AND LOVE

Every normal adult who reads this ıge knows something of the mean- g of understanding and love. Men- on of the subject brings a sense of essing to those who know, with grat- ıde, love's joy to them. However, ıe South Boston boy, before the dge, who thought "nobody cared" lt otherwise — and wistful.

The subject is one that needs quiet, arching understanding and talking out. Young people want to talk out it, and it is very important that ey have opportunity to, before their ıting "becomes serious." Those vare of understanding and abiding ve in their own homes tend to seek r it. Those painfully aware of the ck need to understand and think out and *talk* about the ingredients sic to understanding and love. We nderscore talking about the matter th because the shadow of Puritan- n still persists, yielding tongue-tied ticence concerning what many pain- lly *want* to talk about, and also be- use, if there is to be genuine under- anding, thoughts need expression; deed, both selfhood and understand- g diminish without expression.

Understanding and love have many gredients but none is more basic an respect for others, and the desire r their finest possible development. e who has this basic respect for hu- an personality doesn't "lord it over," use, others to his selfish ends, hether they are young or old.

He who respects the personality of other thinks in relation to the other d his needs, and naturally seeks un- rstanding. He who cares for the rsonality of his child doesn't beat e child when he cries; rather he eks to understand what is troubling e child, gives him such help as may needful, and the affection that esses and strengthens.

The attitude of respecting and car- g for the well-being of another is, its implications and orientations, ove selfishness and possessiveness d thoughtlessness. The other per- n is respected as a person, whose eedom to be himself is honored. Love res and encourages. Love seeks un- rstanding. Love, through shared experiences, through shared joys and sorrows, builds understandings and mutualities that are the very essence not only of love but of life.

One of our ministers has reported that as he and his family were riding in Vermont one of the boys suddenly asked him to stop and back up, that all might see the sunset as he had glimpsed it through a vista in the mountains. Now, the whole family remembers that shared experience, with joy, and with a sense of deep enrichment and fellowship.

Understanding and love need the insights of truth.

In a very real sense, all that we come in contact with is recorded upon our lives. The tensions and anger of a mother's being and voice are recorded on the being of the three-months-old baby she tries to hold in her tense arms. The baby rebels, unconsciously but helplessly. Older children and adults are repelled also by tensions and angers, although not unconsciously (which is more dangerous), nor quite so helplessly.

It is not only that we need to test the effect of our lives on other lives, it is also that we need, in relation to children and youth, to understand child and youth development.

The five-year-old who wakes at six-thirty in the morning, dresses, tiptoes downstairs and plays quietly for an hour is not "bad," as one was called, because he has blocks over the dining room floor. When he awoke, a new day in his life had begun. He respected those sleeping as he tiptoed down the stairs. But — should he have been expected to sit and do nothing, to waste an hour of his life, while others slept? How easy it is for adults, through thoughtlessness and ignorance and "authority," to violate that which is vital to children and youth!

Real understanding calls not only for understanding of the five-year-old's growth needs but also imaginative understanding of his *feelings,* his need for appreciation and affection, instead of the unfairness and isolation dealt out to him, against which he was helpless.

Truth is that every man, woman, and child, of whatever age, needs this kind of understanding and love. Given them, how much of insecurity, delinquency, and suffering would go!

For young people, for husbands and wives, and for families generally there is also the wisdom of the lines of the marriage service, by Savage: "To be happy, there must be a consecration of each to other and of both to the noblest ends of life."

Respect, quest for understanding, and the mutuality and enrichment that come through shared experiences need cultivating and growth, day by day, through all the years. No one loves emptiness and it is a spiritual impossibility to love the unlovely, even though one may be conditioned to it by association and limitation.

Love and understanding must grow, or people actually grow apart. Physical attraction essential to marriage is but half and, alone, is not half enough. When one partner grows and the other does not, they grow apart. When, in their other thinking and caring, they go in opposite directions, they also grow apart. All this is not to say that there is no room for individuality or differing interests. At their best, these bring freshness and enrichment when they are not mutually exclusive, but mutually shared, and worthy to be.

When love and understanding seem to be broken, *then* is the time, not for blame but for searching analysis: Why? Is there illness not recognized? Have we taken our loved ones for granted and actually ignored them? Have we let busy-ness shut out the shared adventures that give meaning and growth and that build mutualities? Have we narrowed life down, instead of opening it to the great dimensions?

The fellowships of life are not limited to family ties. He who loves freedom has a sense of fellowship with all the lovers of freedom. So also family fellowship and caring go far beyond the family, both for strength and enrichment, and to give strength and enrichment.

Let the light of understanding and love be turned not only upon our homes but upon the educational task of the church. And let not the world's need be forgotten!-EDNA P. BRUNER

News of Churches and Church People

IROQUOIS LRY FORMED AT ROCHESTER, N.Y., MAY 1, 1954

Danielle Carncross, newly elected president of the Iroquois LRY

At the spring convention, May 1 and 2, in Rochester, N.Y., the New York State Universalist Youth Fellowship and the Mohawk Valley Federation of American Unitarian Youth merged their organizations and became the Iroquois Liberal Religious Youth. Officers elected: Danielle Carncross of Utica, President; John Reissig, Buffalo, Vice-President; Donna Spence, Toronto, Secretary; James Ashley, Rochester, Treasurer; Trustees: Linda Thorburn, Buffalo, and Vicki Grinnell, Toronto. Editor of the state paper, Myles Rodehaver, Jr., Canton. Advisor, Doris Trafton. In addition to these business sessions, a most stimulating conference was held under the theme, *Freedom in Religion, Science, Education, World Government and World Order.* Toshio Yoshioka of Japan, student at St. Lawrence Theological School, and Alice M. Harrison, director of Youth Activities, The Universalist Church of America, were special guests.

CORNERSTONE CEREMONY, CHURCH OF THE RESTORATION

The cornerstone of the Hale Memorial Religious Education Building, Philadelphia, was laid on Sunday, May 2. Following the morning service, when the General Superintendent of The Universalist Church of America, Dr. Brainard F. Gibbons, preached on *Revitalizing Universalism,* the congregation moved to the site of the new building.

Participants in the ceremony included Miss Lena L. Hale, Mrs. John Noll, Dr. Gibbons, William A. Golz, William Carpenter, Dr. David Evans, Miss Jean Smith and the Rev. Harmon M. Gehr. Miss Hale, whose gifts have made the building possible, placed a short résumé of family history and reasons for her gift, in the cornerstone. The building is given in memory of Miss Hale's sister, Miss Carrie M. Hale, who died in 1948. Mrs. Noll represented members preceding 1937, when the Church moved to its new location, and placed a short history of the church in the cornerstone; the history had been written in 1945 by Pearce M. Gabell, at the time of the one hundred twenty-fifth anniversary of the church. Representing the denomination, Dr. Gibbons placed in the box the recent short history of Universalism by Dr. Robert Cummins. Mr. Golz, chairman of the Building Committee, placed in the cornerstone lists of congregational resolutions and of persons working on committees. Mr. Carpenter, foreman of construction, placed the long list of workers, contractor, sub-contractors, engineers and architects, in the cornerstone. The Moderator of the Church, Dr. Evans, enclosed a parish list and services for the ground-breaking and the cornerstone ceremony. Miss Smith, who is an Intermediate member of the Church School, spoke of the meaning the new building will have for the present School and young people and generations to come. Mr. Gehr concluded with a prayer, then with Miss Hale, enclosed an American flag.

The new building joins the church on two levels and contains classrooms for all ages, a lounge and kitchenette, minister's study, parish office and craftsroom, besides many utility roo[illegible] It is made of Chestnut Hill stone, [illegible] perfectly matches in style and mate[illegible] the Church which stands beside [illegible] Visitors to Philadelphia are cord[illegible] invited to this beautiful temple of [illegible] liberal faith, now completely equip[illegible] for the many demands of a [illegible] church.

MAINE UYF-AUY OFFICERS INSTALLED

Miss Alice M. Harrison, director [illegible] Youth Activities of The Universa[illegible] Church of America, installed the f[illegible] lowing officers of the Maine UY[illegible] AUY at Lewiston, Maine, April [illegible] 1954: President, Barrie Lovejoy, W[illegible] brook, (UYF); Vice-President, M[illegible] garet Perham, West Paris, (UYF[illegible] Treasurer, Joyce Klain, N o r w a[illegible] (UYF); Secretary, Lorna Clarke, O[illegible] land, (UYF); Trustees, Diane Ri[illegible] mond, Ellsworth (AUY); Peter A[illegible] derson, Bangor, (AUY); Richard V[illegible] ney, Auburn, (UYF); Advisor, M[illegible] John Bunney, Elm Street Universa[illegible] Church, Auburn.

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A GOOD YEAR AT DOOLITTLE HOME

The annual meeting of Doolittle Home was held January 27, 1954, at the Home. Reports of the matron, nurse and various house committees reflected general good health and happiness among the residents and the Home itself in good running order.

We were all most surprised and pleased to find the operating deficit the smallest since 1945 (we have had annual deficits since 1941) because the operating account for the first seven months indicated a much larger deficit; eleven months, $3,103.55, twelve months, $664.32. This was possible through slightly larger dividends in December, and contributions received in 1953 nearly doubled those in 1952. Nineteen hundred and fifty-three was also our "best" year in gifts from bequests. However, our total accumulated deficit over thirteen years is $44,000, which we want to get back into our permanent funds.

Response to our annual appeal this year (1954) is very encouraging with new friends showing their interest; to date we have received checks from fifteen states from Florida to Utah!

The Rev. Harry Sherman, assistant minister of the Murray Universalist Church in Attleboro, was the speaker of the afternoon. His subject was *An Unremembered Universalist Rebel, the Rev. Abner Kneeland.*

The following were elected to the Board of Trustees for the ensuing year: Lester W. Nerney, Attleboro; the Rev. Henry H. Schooley, Providence, R. I.; Mrs. William G. Dana, Franklin; Walter E. Mitchel, Franklin; Mrs. John E. Tweedy, North Attleboro; Dr. Clinton Lee Scott, Waltham; Richard H. Bird, Waltham; Donald LeStage, North Attleboro; Mrs. Minot F. Inman, Foxboro; the Rev. John Christensen, Woonsocket, R. I.; the Rev. Wilbur P. Parker, Canton; Mrs. Ralph Robertson, North Attleboro; Mrs. Harold D. Lamson, Foxboro; Frederick L. Wetherell, Attleboro; Ralph Perry, Attleboro; Mrs. Truman Menadue, Franklin; Mrs. Gerald Riley, North Attleboro; Walter H. Fitts, Foxboro; Ralph F. Perry, treasurer; Mrs. Minot F. Inman, clerk and assistant treasurer.

At the meeting of the trustees, Mr. Nerney was again unanimously elected president, and Harold L. Sweet of Attleboro, honorary trustee.

Through the efforts of a friend, funds have been solicited outside the denomination from patriotic and fraternal organizations to install a fine intercommunication system in the Home which will cover all four levels in the Home and is capable of carrying a program downstairs to any part of the Home.

—Louise P. Inman, *Clerk*

ELMO ROBINSON TO TEACH AT BOSTON UNIVERSITY SUMMER SESSION

Professor Elmo A. Robinson of San Jose (California) State College will teach courses in philosophy in the six-weeks summer session at Boston University, beginning July 12.

Professor Robinson, who holds fellowship as a Universalist minister and is an occasional contributor to *The Leader,* will be available as a pulpit supply.

PERSONAL

Dr. Ellis Pierce is the author of an article published in the current isue of *The Bible Translator* of London. His article entitled "The Translation of Biblical Poetry" deals with the metric patterns and stanza structures of the poetry of the Bible, particularly the Old Testament, and is illustrated by selected poems from both Testaments in his own translation. Dr. Pierce is Craig Professor of Biblical Languages and Literature in the Theological School of St. Lawrence University.

SOUTHERN CALIFORNIA CONFERENCE OF LIBERAL RELIGIOUS YOUTH

On May 14, 15, and 16 the Universalist and Unitarian young people of Southern California met for a leadership week end at Armsby Village under the theme, *Human Relations.* Workshops, discussions, films and worship comprised the program. Speaker: Miss Frances Kallstedt, psychologist. Parents from Pasadena, Los Angeles, and Van Nuys shared the program. Youth committee: Elizabeth Campbell, Pasadena; Sydne Kogan, Highland Park; Ruth Felt, Van Nuys.

CLASS ON SPIRITUAL THERAPY

A class in Spiritual Therapy is being formed in the Fitchburg, Massachusetts Universalist-Unitarian Church and will meet every two weeks at the church.

The program will consist in part of readings from the great religious literature of the world, discussion of daily problems, and a search for new answers to old needs.

YEARBOOK

The 1954 *Yearbook* is now available. Copies have been sent to each state and local president. While the *Yearbook* is essentially a leader's handbook, it contains much that will interest every Universalist woman, and copies are available for fifty cents each.

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CHAPLAIN McKENNEY IN CO-OPERATIVE GERMAN-AMERICAN EASTER SERVICES

Many soldiers of the 43d Infantry Division in Germany took part in joint German-American Easter sunrise services in Augsburg, Germany, this year.

Army Chaplain (Maj.) Ora H. McKenney, Jr., son of Mr. and Mrs. Ora H. McKenney, Leominster, Massachusetts, is working in close co-operation with German Protestant ministers in the Augsburg area.

Chaplain McKenney graduated from Tufts College in 1938 and the School of Religion, Medford, in 1940. A veteran of World War II and the Korean conflict, he entered the Army in 1944.

NEW HAMPSHIRE UNIVERSALIST AND UNITARIAN MINISTERS' ORGANIZATIONS MERGE

At a meeting in Concord, N. H. recently, the New Hampshire Unitarian-Universalist Ministers' Association was organized.

The two separate groups were merged into one under the above name with the following officers: the Rev. Mason McGinness, Peterboro, president; the Rev. L. Gordon Adamson, Lebanon, secretary-treasurer; the Rev. Theodore Steiger, Laconia (Unitarian), vice-president; the Rev. George Niles, Manchester (Universalist), vice-president.

CRACKLING

Student (airing his knowledge at home): "I'll explain deduction. In our backyard, for example, is a pile of ashes. By deduction that is evidence we've had fires going this winter."

Father: "By the way, John, you might go out and sift the evidence."

"Pull over, mister," said the traffic cop. "You haven't any tail light."

The motorist stopped, got out for a look, and was speechless with dismay.

"Well, it's bad, but not that bad," said the officer.

Recovering his voice the motorist quavered, "It isn't the tail light that bothers me, officer, but what became of my trailer?"

—THE WATCHMAN-EXAMINER

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—*The Watchman Examiner*

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Rhode Island Fellowship Committee in granting to the Rev. Peter S. Raible, an ordained Unitarian clergyman, reciprocal fellowship with the Universalist Church.

—ESTHER A. RICHARDSON, *Secretary*
April 8, 1954

FERRY BEACH PARK ASSOCIATION

The annual meeting of the Ferry Beach Park Association, Ladies Aid, will be held in the Quillen Lobby at 2:00 on August 18, 1954, in Saco, Maine. Annual reports will be given and the election of officers will take place.

—ELOISE WELLINGTON,
Recording Secretary

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred the Rev. Donald R. Stout to the Central Fellowship Committee, the Rev. Robert H. MacPherson to Maine, and the Rev. Wilbur P. Parker to Vermont and Quebec.

Granted full Fellowship to the Rev. Robert W. Brockway, and granted a License for one year's probationary period to the Rev. Meyer Imperiale.

Renewed the License to Preach of: William A. Slater, and James E. Munroe, Jr.

Renewed the Lay License for three years of Charles E. Ford.

—RAYMOND M. SCOTT, *Secretary*
May 3, 1954

OHIO CONVENTION
Official Call

The 129th annual convention of the Universalist Church of Ohio will be held in the First Universalist Church, North Olmsted, Ohio, June 17, 18, 19, 1954, for the purpose of hearing reports. electing officers and considering any business that may legally be presented. In conjunction with the Universalist Church of Ohio annual conventions of the Ohio Association of Universalist Women, Ohio Youth Fellowship and the Department of Education will be held.

—DONALD K. EVANS, *Secretary*

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June 54

(Section 520, P. L. &

OHIO FELLOWSHIP COMMITTEE

Action was taken, April 13, 1954, to approve the renewal of the Lay Preacher's License for three years of Mr. Harry Chang. This approval carries with it permission to conduct the special services of the church.

—HARRIET E. DRULEY, *Secretary*

RHODE ISLAND UNIVERSALIST CONVENTION

The One Hundred Seventeenth (117) Annual Session of the Rhode Island Universalist Convention will be held on Wednesday, June 2, 1954, at the First Universalist Church of Harrisville, Rhode Island at 7:00 P.M. for the hearing of Annual Reports, the election of officers and any other business that may duly come before the Session.

—JOHN P. CHRISTENSEN, *Secretary*

KOREA

The director of *American Relief For Korea,* Mr. Dolins, has written us of their "appreciation of the response of the women of the Universalist Church to the needs of the destitute Korean people" . . . By our interest, Mr. Dolins added, "The ARK Knitting Program has been given additional impetus."

Although twenty-two million pounds of clothing have been sent to Korea, many of the ten million needy Koreans have only a few bits of rags for covering and warmth. All kinds and sizes of outer and underclothing for men and women and children are still needed; also, low-heeled, practical shoes in good repair. Clothing needed for fall distribution needs to be collected now if it is to be available then. Please send shipments to your nearest ARK warehouse, listed on the Knit for Korea Leaflet.

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